

دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الجزء الثالث

Book 3

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Annotated Solutions

Lesson 17

Javid Sheikh

Revision History

[illegible]

Note:

Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

دَخَلَ فِي الصَّبَاحِ = أَصْبَحَ is also used in the sense of just 'He became' without reference to the timing.

(١٧) الدَّرْسُ السَّابِعُ عَشَرَ

How was your morning / how you entered this morning

- The Teacher : كَيْفَ أَصْبَحْتُمْ يَا إِخْوَانُ؟

الطَّلَبَةُ : أَصْبَحْنَا بِخَيْرٍ، وَالْحَمْدُ لِلَّهِ . وَكَيْفَ أَصْبَحْتَ أَنْتَ يَا أَسْتَاذُ؟

الْمُدَّرِّسُ : بِخَيْرٍ، أَحْمَدُهُ وَأَشْكُرُهُ . . . أَطْفَى ^{أَنَا} الْأَنْوَارَ يَا إِدْرِيسُ فَلَا حَاجَةَ

لِلْجَنَسِ إِلَيْهَا الْآنَ . . . أَعْطَى ^{يَعْنِي} وَرَقَةَ الْغِيَابِ يَاعَقُوبُ . (Absolute negation)

- The students : We are fine this morning and all Praise is for Allah . And how are you this morning , O'teacher ?

- TT : I am fine . I praise Him and I thank Him (Allah).... Turn off the lights O'Idrees . There is absolutely no need for them right now... Give me the page/list of absences, O'Yaqlub .

(أَشْفَلَ -) To have a bowel movement)

يَعْقُوبُ : هَاهِي ذِي . لَمْ يَحْضُرْ عُثْمَانُ الْيَوْمَ فَإِنَّهُ مُصَابٌ بِإِسْهَالٍ شَدِيدٍ .

الْمُدَّرِّسُ : شَفَاهُ اللَّهُ . (بَعْدَ تَسْجِيلِ أَسْمَاءِ الْغَائِبِينَ) أَعْطَاهَا الْمُرَاقِبَ فَإِنَّهُ

يُرِيدُهَا الْآنَ لِأَمْرٍ مَا . إِنْ يَكُنْ مَكْتَبُهُ مُغْلَقًا فَسَتَجِدْهُ فِي مَكْتَبِ

الْمُشْرِفِ عَلَى النِّشَاطِ الثَّقَافِيِّ .

- Yaqlub : Here it is . Usman did not come today because he is afflicted with a serious diarrhea .

- TT : May Allah cure him ! (After recording the names of the absentees) . Give it to the supervisor because he needs it now for some reason . If his office is closed , you will find him in the office of the controller of the cultural activities .

لَدَى = عِنْدَ
(فَرْطُ الْمَكَانِ)

(يَخْرُجُ يَعْقُوبُ ، وَبَعْدَ هُنَيْهَةٍ يَفْتَحُ الْبَابَ شَابٌّ ، وَيَقِفُ لَدَيْهِ)

الشَّابُّ : (بَعْدَ التَّحِيَّةِ) أَتَسْمَحُ لِي بِالدُّخُولِ يَا فَضِيلَةَ الشَّيْخِ؟

(Yaqlub leaves , and after a little while a young man opens the door and stands by it or at it)

- The Young Man : (After the greetings) Will you allow me to enter, O'honourable Sheikh?

- (returning)
- JJ: (After responding) : (بَعْدَ رَدِّ التَّحِيَّةِ) أَهْلًا وَسَهْلًا وَمَرْحَبًا. أَدْخُلْ وَأَغْلِقِ الْبَابَ.
to the greetings). Welcome! Enter and close the door. It seems يَبْدُو أَنَّكَ طَالِبٌ جَدِيدٌ. مَا اسْمُكَ؟ وَمِنْ أَيْنَ أَنْتَ؟
that you are a new student. What is your name? And where are you from?
- JYM: My name is Muhammad son of William. وَأَنَا مِنْ كَنَدَا. and I am from Canada.
- JJ: Are you a new Muslim (lit: Are you new of time in Islam)? : أَحَدِيثُ عَهْدٍ بِالْإِسْلَامِ أَنْتَ؟
(new covenant)
- Mohammad: Yes. مُحَمَّدٌ : نَعَمْ.
- JJ: All Praise is to الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِسْلَامِ. . . . مَتَى أَسْلَمْتَ يَا أَخِي
Allah who guided us to Islam ... When did you accept Islam, O'my
noble brother? : الكَرِيمَ؟
- M: I accepted Islam in the year 1981. مُحَمَّدٌ : أَسْلَمْتُ عَامَ ١٩٨١.
- JJ: Did your parents (2) accept Islam? : أَسْلَمَ أَبُوكَ؟
[ن]
- M: My father has not yet accepted Islam. May اللَّهُ. مُحَمَّدٌ : لَمَّا يُسَلِّمَ أَبِي. هَذَاهُ اللَّهُ. أَمَّا أُمِّي فَأَسْلَمْتُ وَالْحَمْدُ لِلَّهِ.
Allah guide him. As for my mother, she accepted (Islam) and all praise is for Allah.
- JJ: What does your father do? : مَاذَا يَعْمَلُ أَبُوكَ؟
خُذْ
- M: He is principal of a museum. Take the letter of the principal. مُحَمَّدٌ : هُوَ مُدِيرٌ مُتَحَفٍ. . . . هَاءَ خِطَابَ الْمَدِيرِ.
- JJ: (He reads the letter) Indeed the principal has praised you a lot. : يَقْرَأُ الْخِطَابَ (إِنَّ الْمَدِيرَ يُثْنِي عَلَيْكَ كَثِيرًا).
- M: May Allah bless him with good. مُحَمَّدٌ : جَزَاهُ اللَّهُ خَيْرًا.
لَعَنَتْ
- JJ: From where did you get this beautiful copy of the Qur'an that is in your hand. : مِنْ أَيْنَ لَكَ هَذَا الْمُصْحَفُ الْجَمِيلُ الَّذِي بِيَدِكَ؟
#2 #1
- M: The principal gave it to me. مُحَمَّدٌ : أَعْطَانِيهِ الْمَدِيرُ.
أَصْغَفُ
To join pages
- JJ: By Allah, I was كَيْفَ . . . وَإِنِّي مُعْجَبٌ بِكَ. : وَاللَّهِ لَقَدْ سُرَرْتُ كَثِيرًا بِلِقَائِكَ,
To be proud
very pleased with your meeting. And indeed I am proud of you....
وَجَدْتُ الْجَامِعَةَ الْإِسْلَامِيَّةَ؟
How did you find the Islamic University (concerning the views)?

- M: I liked it a lot (It pleased me a lot). It is a unique university where Muslim children (lit: sons of Muslims) from the east of the land and west of it, study in it.

(The teacher writes two ayahs on the writing board).

(يَكْتُبُ الْمُدْرُسُ آيَتَيْنِ عَلَى السَّبُّورَةِ)

- JJ: Read the two ayahs, O'Haroon.

الْمُدْرُسُ : اقْرَأِ الْآيَتَيْنِ يَا هَارُونَ .
هَارُونَ : (بَعْدَ الْإِسْتِعَاذَةِ وَالْبَسْمَلَةِ) يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ

بَأَفْوَاهِهِمْ، وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ، وَلَوْ كَرِهَ الْكَافِرُونَ . هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ، وَلَوْ كَرِهَ الْمُشْرِكُونَ . [التوبة/ ٣٢-٣٣] .

- Haroon: (After saying Isti'azah and Basmalah) 'They want to extinguish the light of Allah by their mouths, and Allah refuses it except that he completes his light (the Nur), even if the disbelievers don't like it. He is the one who sent his messenger with the guidance and the religion of truth, he makes it prevail (manifest) over every faith even if the hypocrites don't like it.'

- JJ: Think about/over these two verses and answer the questions that are directed to you (all). What do the non-believers want, O'Idrees?

- Idrees: They want to extinguish the light of Allah.

- JJ: Is this possible, O'Ali?

- Ali: No, it is impossible.

- JJ: What does Allah want, O'Younas?

- Younas: He wants completion (spreading) of his light (The Nur).

- JJ: Can you mention another ayah with this meaning, O'Shoail?

In interrogation, 'alif' is not written with 'ma' attached to a half jam. —————

- شُعَيْبٌ : نَعَمْ . قَالَ تَعَالَى فِي سُورَةِ الصَّفِّ : ﴿وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ .
 - Shoaib : Yes , The Exalted said in Surah Al-Saff : 'And Allah is the completer of (spreading) his light even if the non-believers don't like it.'

- المُدَّرِّسُ : بِمَ أَرْسَلَ اللهُ رَسُوْلَهُ يَا مُحَمَّدٌ؟
- JJ: With what Allah sent his Prophet, O'Mohammad?

- مُحَمَّدٌ : أَرْسَلَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ .
M: He sent him with the guidance and the religion of the truth.

(Ishaq enters)

(يَدْخُلُ اسْحَقُ)

(you are coming now!)

- المُدْرَسُ : الْآنَ تَأْتِي وَقَدْ أَوْشَكَ الدَّرْسُ أَنْ يَنْتَهِيَ؟
(you are coming now!)
- JJ : Now you come when the lesson was
about to end.

- Ishaq: I am sorry
 O' teacher. I went to
 the post office for
 sending a telegram. My brother arrived last night. So, I sent a telegram
 to my father. I informed him in it about his safe arrival.
- مَعْذَرَةٌ يَا أَسْتَاذَ. ذَهَبْتُ إِلَى مَكْتَبِ الْبَرِيدِ لِأَرْسَالِ بَرْقِيَّةٍ. فَقَدْ
 وَصَلَ أَخِي الْبَارِحَةَ، فَأَرْسَلْتُ بَرْقِيَّةً إِلَى أَبِي أَخْبِرُهُ فِيهَا بِسَلَامَةِ
 وَصُولِهِ.
- FI
 مَعْذَرَةٌ
 (أَعْتَذَرْتُ إِيَّاكَ)
 To apologize
 (emphasis)
 FVIII

- JJ: There is absolutely no problem. المُدْرِسُ: لَا بَأْسَ .

لَا تُنَافِيَةٌ لِلْجِنْسِ
(Absolute negation)

* (مَصْدَرٌ مُؤَوَّلٌ) of أُوشِكْ (خَبْرٌ) (The Predicate) is an interpreted verbal noun

1- Answer the following questions :

١ - أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ :

(١) لِمَ لَمْ يَحْضُرْ عُثْمَانُ؟

(٢) مَتَى أَسْلَمَ مُحَمَّدٌ؟

(٣) لِمَ تَأَخَّرَ إِسْحَاقُ؟

See next page



2- From the TMD

forms of verbs,
the form (أَفْعَلُ)

is increased (added) with hamza in the beginning of it. Ponder over the following two examples of the form (أَفْعَلُ), then give the present tense, and the verbal noun from the verbs that follow them :

المَاضِي	المُضَارِعُ	المُصَدَّرُ	Pattern
أَرْسَلَ	يُرْسِلُ	إِرْسَالٌ	أَفْعَالٌ
أَسْلَمَ	يُسَلِّمُ	إِسْلَامٌ	
أَغْلَقَ	يُغْلِقُ	إِغْلَاقٌ	
أَخْبَرَ	يُخْبِرُ	إِخْبَارٌ	
أَطْفَأَ	يُطْفِئُ	إِطْفَاءٌ	
أَجَابَ	يُجِيبُ	إِجَابَةٌ (أَصْلُهُ: إِجْوَابٌ)	
أَقَامَ	يُقِيمُ	إِقَامَةٌ	
أَتَمَّ	يُتِمُّ	إِتْمَامٌ	
أَعَدَّ	يُعِدُّ	إِعْدَادٌ	
أَلْقَى	يُلْقِي	إِلْقَاءٌ (أَصْلُهُ: إِلْقَائِي)	
آمَنَ (أَصْلُهُ: أَمْنٌ)	يُؤْمِنُ	إِيمَانٌ (أَصْلُهُ: إِئْمَانٌ)	
أَوْجَبَ	يُوجِبُ	إِيجَابٌ (أَصْلُهُ: إِوْجَابٌ)	

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1 - أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ : Answer the following questions :

(١) لِمَ لَمْ يَحْضُرْ عُثْمَانُ؟

(٢) مَتَى أَسْلَمَ مُحَمَّدٌ؟

(٣) لِمَ تَأَخَّرَ إِسْحَاقُ؟

1, Why Usman did not attend?

١. لَمْ يَحْضُرْ عُثْمَانُ لِأَنَّهُ مُصَابٌ بِإِسْمَالٍ شَدِيدٍ

Usman did not attend because he was afflicted with severe diarrhea.

2, When did Muhammad accept Islam?

2. أَسْلَمَ عَامَ ١٩٨١ م (عَامَ وَاحِدٍ وَثَمَانِينَ وَتِسْعِمِائَةٍ وَآلْفٍ لِلْمِيلَادِ)

He accepted Islam in the year 1981.

3, Why was Ishaq late?

صُنْدُوقُ الْبُرِيدِ Post/Letter box

3. تَأَخَّرَ إِسْحَاقُ لِأَنَّهُ ذَهَبَ إِلَى مَكْتَبِ الْبُرِيدِ لِإِرْسَالِ بَرْقِيَّةٍ

Ishaq was late because he went to the post office to send a telegram.

(sending of a telegram)



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3- Ponder over the method of building amar (Imperative) from the form


٣ - تَأْمَلْ طَرِيقَةَ صَوْغِ الْأَمْرِ مِنْ بَابِ (أَفْعَلَ)، ثُمَّ صُغِ الْأَمْرُ مِنَ الْأَفْعَالِ الْآتِيَةِ: (أَفْعَلَ)، then make the amar from the following verbs: (يُرْسِلُ) أَصْلُهُ (يَأْرِسِلُ) حُذِفَتْ مِنْهُ الْهَمْزَةُ. وَيُصَاغُ الْأَمْرُ مِنَ الصِّيغَةِ (يُرْسِلُ) its origin is (يَأْرِسِلُ) - hamza is removed from it. And the amar is made from the original form:

Send	تَأْرِسِلْ ← أَرْسِلْ	أَصْلُهُ: تَأْرِسِلْ	She sends You send	تُرْسِلْ	أَرْسَلَ He sent
Close	أَغْلِقْ	تَأَغْلِقْ	She closes You close	تُغْلِقْ	أَغْلَقَ He closed
Submit	أَسْلِمْ	تَأَسْلِمْ	She submits You submit	تُسَلِّمْ	أَسْلَمَ He submitted
Prepare	أَعِدَّ	تَأَعِدَّ (تَأَعِدِدْ)	She prepares You prepare	تُعِدُّ	أَعَدَّ He prepared
Believe	آمِنْ (أَآمِنْ)	تَأْآمِنْ (تَأْآمِدْ)	She believes You believe	تُؤْمِنُ	آمَنَ He believed
Answer	أَجِبْ	تَأْجِبْ	She answers You answer	تُجِيبْ	أَجَابَ He answered

4- Make active participles from the following verbs: صُغِ اسْمُ الْفَاعِلِ مِنَ الْأَفْعَالِ الْآتِيَةِ:

	The Active Participle	The Present	The Past	The Active Participle	The Present	The Past		
	اِسْمُ الْفَاعِلِ	المُضَارِعُ	الْمَاضِي	اِسْمُ الْفَاعِلِ	المُضَارِعُ	الْمَاضِي		
	Forbider	مُحَرِّمٌ	يُحَرِّمُ	أَحْرَمَ	Surrenderer	مُسَلِّمٌ	يُسَلِّمُ	أَسْلَمَ
	Possible	مُمْكِنٌ	يُمْكِنُ	أَمَكَّنَ	xmitter	مُرْسِلٌ	يُرْسِلُ	أَرْسَلَ
	Completer	مُتِمِّمٌ	يُتِمُّ	أَتَمَّ	Believer	مُؤْمِنٌ	يُؤْمِنُ	آمَنَ
(الْمُلْقِي)	Thrower	مُلْقٍ	يُلْقِي	أَلْقَى	Director	مُدِيرٌ	يُدِيرُ	أَدَارَ

5- Build passive voice: اِبْنِ الْأَفْعَالَ الْآتِيَةَ لِلْمَجْهُولِ، ثُمَّ صُغِ اسْمُ الْمَفْعُولِ مِنْ كُلِّ وَاحِدٍ مِنْهَا: verbs from the following verbs. Then make passive participle from each one of them.

The Passive Participle	The Present	The Past	The Passive Participle	The Present	The Past
 <u>اِسْمُ الْمَفْعُولِ</u>	<u>اَلْمُضَارِعُ</u>	<u>اَلْمَاضِي</u>	<u>اِسْمُ الْمَفْعُولِ</u>	<u>اَلْمُضَارِعُ</u>	<u>اَلْمَاضِي</u>
مُكْرَهُ	يُكْرَهُ	أَكْرَهُ	مُعْلَقٌ	يُعْلَقُ	أَعْلَقَ
The one who is compelled	To compell		Locked		To lock
مُعْجَبٌ	يُعْجَبُ	أَعْجَبَ	مُعْرَبٌ	يُعْرَبُ	أَعْرَبَ
The one who is admired	To delight		Analyzed		To do grammatical analysis

<p>الْمَاضِي</p> <p>يُعَدُّ يُعَدُّ</p> <p>أَصَابَ</p>	<p>الْمَاضِي</p> <p>يُعَدُّ يُعَدُّ</p> <p>أَصَابَ</p>	<p>الْمَاضِي</p> <p>يُعَدُّ يُعَدُّ</p> <p>أَصَابَ</p>	<p>الْمَاضِي</p> <p>يُعَدُّ يُعَدُّ</p> <p>أَصَابَ</p>
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- 6- Ponder over the following examples of the form (أَتَمَّلْ) and specify in them the past, and the present, and the imperative, and the verbal noun, and the active participle, and the passive participle, and the two nouns of time and place.

٦- تَأَمَّلِ الْأَمثلةَ لِبابِ (أَفْعَلَ)، وَعَيْنِ فِيهَا الْمَاضِي، وَالْمُضَارِعُ، وَالْأَمْرُ، وَأَسْمُ الْفَاعِلِ، وَأَسْمُ الْمَفْعُولِ، وَالْمَصْدَرُ، وَأَسْمَى الْمَكَانِ وَالزَّمَانِ:

 - ١) أَغْلِقِ الْبَابَ، وَلَا تَغْلِقِ النَّوَافِذَ. فَعْلٌ مُضَارِعٌ مُتَجَرِّدٌ.
 - ٢) أَطْفِئِ الْأَنْوَارَ قَبْلَ إِغْلَاقِ الْعُرْفَةِ.
 - ٣) يُكْتُبُ اسْمُ الْمُرْسَلِ إِلَيْهِ وَعُنْوَانُهُ فِي الْجَانِبِ الْأَيْمَنِ مِنَ الظَّرْفِ، وَأَسْمُ الْمُرْسِلِ وَعُنْوَانُهُ فِي الْجَانِبِ الْأَيْسَرِ. (مُفْعِلٌ) (مُجْعُولٌ)
 - ٤) أَكْرَهَنِي عَمِّي عَلَى تَرْكِ الدِّرَاسَةِ. (أَكْرَهَ - يُكْرِهُ - مُكْرَهٌ)
 - ٥) لَا يَجُوزُ نِكَاحُ الْمُكْرَهِ. (أَكْرَهَ - يُكْرِهُ - مُكْرَهٌ)
 - ٦) وَجَدْتُ الْقَلَمَ مُلقًى فِي فِنَاءِ الْمَعْهَدِ.
 - ٧) الْفِعْلُ الْمُضَارِعُ مُعْرَبٌ، وَالْفِعْلُ الْمَاضِي وَفِعْلُ الْأَمْرِ مَبْنِيَانِ. (أَكْرَهَ - يُكْرِهُ - مُكْرَهٌ)
 - ٨) أَنَا مُصَابٌ بِإِمْسَاكِ شَدِيدٍ.
 - ٩) يَلْبَسُ الْمُحْرِمُ إِزَارًا وَرِدَاءً.
 - ١٠) أَنَا مُعْجَبٌ بِهَذَا الطَّالِبِ الْمُجْتَهِدِ.
 - ١١) قَالَ اللَّهُ تَعَالَى: ﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا لِلَّهِ﴾ [التَّوْبَةُ/١٨]. (أَتَمَّلْ) (تَأَمَّلِ)
 - ١٢) ﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ﴾ [البَقَرَةُ/٢٠١]. (أَتَمَّلْ) (تَأَمَّلِ)
 - ١٣) أَنَا مِنْ الْيَابَانِ، وَلَكِنِّي أَقِيمُ الْآنَ فِي أَلْمَانِيَا.
 - ١٤) نَسْأَلُ اللَّهَ تَعَالَى أَنْ يَجْعَلَ الْجَنَّةَ مَقَامَنَا. (أَتَمَّلْ) (تَأَمَّلِ)

See Underlined Words in the Lesson

7- Extract from the lesson verbs of the form أَفْعَلَ بابِ أَفْعَلَ وَمُشْتَقَّاتِهَا. ٧ - اِسْتَخْرِجْ مِنَ الدَّرْسِ أَفْعَالَ بَابِ أَفْعَلَ وَمُشْتَقَّاتِهَا.

8- The word أَعْطَى makes two mansubs: I gave Hamid a book. ٨ - يَنْصِبُ (أَعْطَى) مَفْعُولَيْنِ: أَعْطَيْتُ حَامِداً كِتَاباً.
#1 #2

① المَفْعُولُ الْأَوَّلُ First and second Passive Participles
② المَفْعُولُ الثَّانِي

- Who gave you this book?
The principal gave it to me.
مَنْ أَعْطَاكَ الْكِتَابَ؟ أَعْطَانِيهِ الْمُدِيرُ.
① المَفْعُولُ الْأَوَّلُ ② المَفْعُولُ الثَّانِي

* Ponder over the example then answer the following questions on the same pattern, and specify the two maj'ul bihis: * تَأَمَّلِ الْمَثَالَ، ثُمَّ أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ عَلَى غَرَارِهِ، وَعَيِّنِ الْمَفْعُولَيْنِ:

- 1) مَنْ أَعْطَاكَ الْكِتَابَ؟ أَعْطَانِيهِ أَبِي. ١) My father gave it to me. (أَبِي)
- 2) مَنْ أَعْطَاكَ السَّاعَةَ؟ أَعْطَانِيهَا خَالِي. 2) My uncle (mat) gave it to me. (خَالِي)
- 3) مَنْ أَعْطَاكَ هَذَا الْقَلَمَ؟ أَعْطَانِيهِ أُمِّي. 3) My mother gave it to me. (أُمِّي)
- 4) مَنْ أَعْطَاكُمْ الْكُتُبَ؟ أَعْطَانَاهَا الْمُدِيرُ. 4) The principal gave them to us. (الْمُدِيرُ)
- 5) مَنْ أَعْطَاكَ الدَّفْترَ؟ أَعْطَيْتَنِيهِ أَنْتَ. 5) You gave it to me. (أَنْتَ)
- 6) مَنْ أَعْطَاكَ الْكِتَابَ وَالْدَّفْترَ؟ أَعْطَانِيهِمَا زَمِيلِي. 6) My classmates gave them (two) to me. (زَمِيلِي)

9- تأمَّلِ الْأَمْثَلَةَ الْآتِيَةَ لِـ (وَلَوْ): ٩ - تَأَمَّلِ الْأَمْثَلَةَ الْآتِيَةَ لِـ (وَلَوْ):

- 1) ﴿وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾. 1) Allah is the completer of His light even if the disbelievers don't like it.
- 2) لَا تَشْتَرِ هَذِهِ السَّيَّارَةَ وَلَوْ أَعْجَبَكَ لَوْنُهَا وَشَكْلُهَا، فَإِنَّهَا قَدِيمَةٌ. 2) Don't purchase this car even if its colour pleases you and its appearance, because it is old.
- 3) أَحْضِرْ الْإِمْتِحَانَ وَلَوْ كُنْتَ مَرِيضاً. 3) Be present in the examination even if you are sick.
- 4) اشْتَرِ هَذَا الْمُعْجَمَ وَلَوْ كَانَ غَالِياً. 4) Buy this dictionary even if it is expensive.
- 5) لَنْ أَسْكُنَ هَذَا الْبَيْتَ وَلَوْ أَعْطَيْتَنِيهِ مَجَّاناً. 5) I will not live in this house even if you give it to me for free.

أَعْطَيْتَنِيهِ

The verb after دَلَوُ is ماضٍ, but the translation is in the present tense.

فَأَيْلُ لَوْنُ الْوَقَائِدِ مَبه١ مَبه٢

10- (لَهَذَا مُسْتَحِيلٌ). هَذِهِ لَامُ الْإِبْتِدَاءِ، وَتُفِيدُ تَوْكِيدَ مَضْمُونِ. (This is truly impossible). This is Lam of Beginning. And everything in the content of the sentence is emphasized. And in the Qur'an. الْجُمْلَةُ. وَفِي التَّنْزِيلِ.

- 1) (أ) وَلَاجِرُ الْآخِرَةِ أَكْبَرُ [النَّحْلُ/٤١]. And truly the reward of the Hereafter is surely the greatest.
- 2) (ب) وَلَذِكْرُ اللَّهِ أَكْبَرُ [الْعَنْكَبُوتُ/٤٥]. And surely, the remembrance of Allah is the greatest (thing).
- 3) (ج) وَلِلْعَذَابِ الْآخِرَةِ أَكْبَرُ [الزُّمَرُ/٢٦]. And surely, the punishment of the Hereafter is the severest.
- 4) (د) وَلِلْأَمَةِ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ [البَقَرَةُ/٢٢١]. And a Muslim slave-girl is better than a non-believer woman even if she pleases you.
- 5) (هـ) وَلِلْعَبْدِ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ [البَقَرَةُ/٢٢١]. And a Muslim slave is better than a polytheist even if he pleases you.
- 6) (و) وَفِي الْحَدِيثِ: «لَغَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا». (رَوَاهُ الْبُخَارِيُّ). And in the hadith: 'Going early in the morning for the sake of Allah or returning (in the evening) is better than the world and what's in it. (Al-Bukhari narrated it).

11- (أَصْبَحَ) مِنْ أَخَوَاتِ (كَانَ)، نَحْوُ: أَصْبَحَ حَامِدٌ مَرِيضًا، أَيْ أَدْرَكَهُ الصُّبْحُ وَهُوَ مَرِيضٌ. (To become (in the morning)) is from sisters of (Kana), e.g.: Hamid became sick in the morning, i.e., the morning received/reached him while he was sick.

- And in the Qur'an 'And the heart of the mother of Musa became empty/restless'. [التَّوْبَةُ/١٠]. وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغًا
- And it may come with the meaning of (to become) 'like in the saying of the Exalted: 'He united your hearts so you all became brothers with His blessing.' [آلِ عِمْرَانَ/١٠٣]. وَقَدْ تَأْتِي بِمَعْنَى (صَارَ) كَمَا فِي قَوْلِهِ تَعَالَى: ﴿فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾

* أَدْخِلْ (أَصْبَحَ) عَلَى الْجُمْلِ الْآتِيَةِ: * Enter (to become (in the morning)) in the following sentences:

- 1) (أ) الْبَرْدُ شَدِيدٌ أَصْبَحَ الْبَرْدُ شَدِيدًا The weather is harsh. The weather became harsh (severe).
- 2) (ب) أَنَا مَرِيضٌ أَصْبَحْتُ مَرِيضًا I am sick. I became sick.
- 3) (ج) هُمْ أَصْدِقَاءُ أَصْبَحُوا أَصْدِقَاءَ They are friends. They became friends.

12- (أَوْشَكَ): قَرُبَ. وَهِيَ مِنْ أَخَوَاتِ (كَانَ)، وَيَجِبُ أَنْ يَكُونَ (أَنَّ) وَتُفِيدُ قُرْبًا. (About to): Close to or near. And it is from sisters of (Kana), and its predicate (خَبَرٌ) must be made from (أَنَّ) and the

خَبَرَهَا مُكَوَّنًا مِنْ (أَنْ) وَالْفِعْلَ، نَحْوُ: أَوْشَكَ الدَّرْسُ أَنْ يَنْتَهِيَ. *verb (i.e., an interpreted verbal noun*
وَيَسْتَعْمَلُ مِنْهَا الْمُضَارِعُ أَيْضًا، نَحْوُ: يُوشِكُ الطُّلَابُ أَنْ يَرْجِعُوا (الْمَصْدَرُ الْمُكَوَّنُ)
e.g.: The lesson was about to finish. And its present tense is also used,
e.g.: The students are about to return to their countries. إِلَى بِلَادِهِمْ.

- 13- (يُرِيدُهَا لِأَمْرٍ مَا). هَذِهِ (مَا) النَّكِرَةُ التَّامَّةُ الْمُبْهَمَةُ وَتَأْتِي نَعْتًا لِمَا *(He wants it for some reason). This*
قَبْلَهَا، نَحْوُ: سَافَرْتُ إِلَى الرَّيَاضِ لِسَبَبٍ مَا. أَعْطَنِي كِتَابًا مَا. *(ما) is completely*
رَأَيْتُهُ فِي مَكَانٍ مَا. قَرَأْتُ هَذَا الْخَبَرَ فِي صَحِيفَةٍ مَا. *indefinite and vague, and it comes as an adjective for whatever is*
before it, e.g.: I traveled to Riyadh for some reason. Give me some book. I saw him in some place. I read this news in some newspaper.

- 14- (مُحَمَّدُ بْنُ وَلِيمٍ). تُحَذَفُ هَمْزَةُ (ابْنِ) إِذَا جَاءَ صِفَةً لِعَلَمٍ مُضَافًا إِلَى *(Mohammad son of William). Hamza is dropped when it comes as an*
أَسْمِ أَبِيهِ، نَحْوُ: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ. وَيَشْتَرِطُ أَنْ *adjective for the name while being mudaf for the name of the father, e.g.:*
تَكُونَ الْكَلِمَاتُ الثَّلَاثُ فِي سَطْرٍ وَاحِدٍ، وَإِذَا جَاءَ بَعْضُهَا فِي سَطْرٍ، *Mohammad (PBUH) son of Abdullah son of Abdul Mitalib. And the condition is*
وَبَعْضُهَا فِي سَطْرٍ آخِرٍ كُتِبَتْ كَلِمَةُ (ابْنِ) بِالْهَمْزَةِ، نَحْوُ: الْحَسَنُ *for the three words to be in one line, and sometime they come in one line, and*
ابْنُ عَلِيٍّ. *sometime in the next line the word (ابْنُ) is written with hamza, e.g.: Al-Hassan*
son of Ali.

وَلَا تُحَذَفُ فِي مِثْلِ: (حَامِدُ ابْنِ الشَّيْخِ إِبْرَاهِيمَ) لِأَنَّ (ابْنَ) لَمْ يَقَعْ *And it (أ) is not*
بَيْنَ عِلْمَيْنِ. *dropped in example: (Hamid is son of the scholar Ibrahim) because*
(ابْنُ) *(أَبْنُ) did not come/occur between two proper nouns.*

١٥ - هَاتِ جَمْعَ الْأَسْمَاءِ الْآتِيَةِ :

- ١) مَصَاحِفُ Copies of the Qur'an ٢) أَفْنِيَّةٌ Courtyards ٣) أَنْشِطَةٌ Activities ٤) جَوَانِبُ Sides

١٦ - هَاتِ مَاضِيَ (يَأْبَى) .

أَبَى To refuse/decline

١٧ - ادْخُلْ كُلَّ كَلِمَةٍ مِمَّا يَأْتِي فِي جُمْلَةٍ مُفِيدَةٍ : Enter/use every word that follows in a useful sentence:

أَعْجَبَ . أَتْنَى عَلَيْهِ . مُصَابٌ . مَشَارِقُ الْأَرْضِ وَمَغَارِبُهَا . أَصْبَحَ . وَلَوْ . هُنَيْهَةٌ .
أَوْشَكَ . مَا (النَّكْرَةُ التَّامَّةُ الْمُبْهَمَةُ) .

١) أَعْجَبَنِي كَلَامُكَ . Your words/speech pleased/amazed me.

٢) إِنَّ اللَّهَ أَتْنَى عَلَيَّ نَبِيِّهِ فِي كِتَابِهِ فَقَالَ : ﴿إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ﴾ . Indeed Allah praised His Prophet in His book and said: You surely are on an excellent standard of character.

٣) أَنَا مُصَابٌ بِضَدَاعٍ الْآنَ . I am afflicted with headache right now.

٤) يَدْرُسُ فِي هَذِهِ الْجَامِعَةِ طُلَّابٌ مِنْ مَشَارِقِ الْأَرْضِ وَمَغَارِبُهَا . The students from the East and West of the earth/world study in this university.

٥) أَصْبَحَ الطَّالِبُ نَشِيطًا . The student was active in the morning.

٦) تَعَالَ مُبَكِّرًا وَلَوْ كُنْتَ مُتْعَبًا . Come early even if you are tired.

٧) اِنْتَظِرْ هُنَيْهَةً . = دَقْتُ كَثِيرًا (لَحْظَةً = دَقْتُ قَلِيلًا) Wait for a little while .

٨) أَوْشَكَ الرَّيْعُ أَنْ يَنْتَهِيَ . The spring was about to end.

٩) رَأَيْتُ مِثْلَ هَذَا فِي بَلَدٍ مَا . I saw like this in some country.

The New Words الْكَلِمَاتُ الْجَدِيدَةُ

أَصْبَحَ يُصْبِحُ إِصْبَاحًا (IV) To begin a new day, to become in the morning, or to be

أَطْفَأَ يُطْفِئُ إِطْفَاءً (IV) To put out, to extinguish/turn off

أَنْوَارٌ Lights, (جَمْعُ) نُورٌ

حَوَائِجُ Need, necessity, requirement, حاجة

أَعْطَى يُؤْطِي إِعْطَاءً (IV) To give

أَعْطَى (فَعْلٌ أَمْرٌ) أَعْطِ Give

أَصَابَ يُصِيبُ إِصَابَةً (IV) To befall, to afflict/infect

أَصَابَ (اسْمُ الْمَفْعُولِ) مُصَابٌ One who is afflicted

سَهْلٌ يَسْهَلُ سُهُولَةً To be easy

أَسْهَلَ يُسْهِلُ إِسْهَالًا (IV) To have diarrhea

إِسْهَالٌ Diarrhea

أَنْشِطَةٌ Activity, (جَمْعُ) نَشَاطٌ

أَغْلَقَ يُغْلِقُ إِغْلَاقًا (IV) To close

أَغْلَقَ (اسْمُ الْمَفْعُولِ) مُغْلَقٌ That which is closed

خَطَابٌ Letter

أَشْرَفَ يُشْرِفُ إِشْرَافًا (IV) To supervise, to direct

أَشْرَفَ (اسْمُ الْفَاعِلِ) مُشْرِفٌ Supervisor, director

نَشَاطٌ Activity

ثَقَافَةٌ Cultural, ثقافي

هَنِيئَةً A little while

رَدَّ (عَلَى) يَرُدُّ رَدًّا (a-u) To send back, to reply

أَسْلَمَ يُسَلِّمُ إِسْلَامًا (IV) To surrender, to embrace Islam

أَدَارَ يُدِيرُ إِدَارَةً (IV) To direct

إِسْمُ الْفَاعِلِ (اسْمُ) مُدِيرٌ Director

أَتَحَفَ يُتَحَفُ إِتْحَافًا (IV) To present

إِسْمُ الْمَكَانِ (اسْمُ) مُتَحَفٌ Museum

أَثْنَى (عَلَى) يُثْنِي إِثْنَاءً (IV) To commend, to praise

بَدَأَ يَبْدَأُ بَدْءً To start

أَثْنَى (عَلَى) يُثْنِي إِثْنَاءً (IV) To commend, to praise

سَرَّ يَسُرُّ سُرُورٌ To delight

أَعْجَبَ يُعْجِبُ إِعْجَابًا (IV) To delight, to please

إِسْمُ الْمَفْعُولِ (اسْمُ) مُعْجَبٌ Delighted

فَرِيدَةٌ Exceptional

أَرَادَ يَرِيدُ إِرَادَةً (IV) To want, to wish.

أَفْوَاهٌ Mouth, (جَمْعُ) فَمٌ

أَبَى يَأْبَى إِبَاءً (a-a) To refuse

أَتَمَّ يُتِمُّ إِتْمَامًا (IV) To complete, to perfect, to conclude

إِسْمُ الْفَاعِلِ (اسْمُ) مُتِمٌّ The one who completes

أَرْسَلَ يُرْسِلُ إِرْسَالًا (IV) To send out

إِسْمُ الْمَفْعُولِ (اسْمُ) مُرْسَلٌ عَلَيْهِ The addressee

عَذَرَ يُعْذِرُ عَذْرًا مَعْذِرَةً To excuse

أَظْهَرَ يُظْهِرُ إِظْهَارًا (IV) To demonstrate, to manifest

فَكَرَّ يُفَكِّرُ تَفَكُّيرًا (II) To ponder

أَجَابَ يُجِيبُ إِجَابَةً (IV) To answer

عَيَّنَ يُعَيِّنُ تَعْيِينًا (II) To specify, to determine

وَجَّهَ يُوجِّهُهُ تَوْجِيهًا (II) To aim, to direct, to guide

(اسْمُ الْمَفْعُولِ) مُوجَّهٌ Directed

أَمْكَنَ يُمَكِّنُ إِمْكَانًا (IV) To be possible, to be feasible

أَسْتَخَالَ يَسْتَخِيلُ إِسْتِخَالًا (X) To be impossible

(اسْمُ الْفَاعِلِ) مُسْتَخِيلٌ Impossible

أَوْشَكَ يُوشِكُ إِيشَاكًا (IV) To be at the point or verge of doing something (مِنْ أَمْوَاجِ كَانِ)

مَعَذَرَةٌ Apology

أَخْبَرَ يُخْبِرُ إِخْبَارًا (IV) To inform

وُصُولٌ Receipt, arrival

أَعَدَّ يُعِدُّ إِعْدَادًا (IV) To prepare

أَلْقَى يُلْقِي إِلْقَاءً (IV) To throw

(اسْمُ الْمَفْعُولِ) مُلْقًى That which is thrown

آمَنَ (ءَامَنَ) يُؤْمِنُ إِيْمَانًا (IV) To believe, to attain true faith

(اسْمُ الْفَاعِلِ) مُؤْمِنٌ Believer

أَوْجَبَ يُوجِبُ إِيجَابًا (IV) To make necessary

أَعْرَبَ يُعْرِبُ إِعْرَابًا (IV) To express, to analyze

(اسْمُ الْمَفْعُولِ) مُعْرَبٌ That which declines (i.e., grammatically, can take fathah, kasrâh)

أَكْرَهَ يُكْرِهُ إِكْرَاهًا (IV) To compel, to force, to coerce

(اسْمُ الْمَفْعُولِ) مُكْرَهٌ That which is forced

جَانِبٌ Side

الْأَيْمَنُ Right-hand side

الْأَيْسَرُ Left-hand side

(جَمْعٌ) ظُرُوفٌ Envelope, adverb, ظَرْفٌ

فِنَاءٌ Courtyard

أَمْسَكَ يُمْسِكُ إِمْسَاكًا (IV) To seize, to hold, to grip

أَحْرَمَ يُحْرِمُ إِحْرَامًا (IV) To enter into the state of ritual consecration

(اسْمُ الْفَاعِلِ) مُحْرِمٌ One who is in the state of إِحْرَامٌ

أَزَرَ يَأْزِرُ أَزْرًا (a-i) To surround

إِزَارٌ Shawl, covering

رِدَاءٌ Robe

عَمَرَ يَعْمُرُ عِمَارَةً (u-u) To inhabit, to populate

إِبْتَدَأَ يَبْتَدِئُ إِبْتِدَاءً (VIII) To begin

أَفَادَ يُفِيدُ إِفَادَةً (IV) To denote

مَضْمُونٌ Content

أَقَامَ يُقِيمُ إِقَامَةً (IV) To set up, to establish, to raise

(اسْمُ الْفَاعِلِ) مُقِيمٌ One who sets up, establishes

(اسْمُ الْمَكَانِ) مُقَامٌ Place where one is established

آتَى (ءَاتَى) يُؤْتِي إِيْتَاءً (IV) To give

حَشِيَ يَحْشَى حَشْيًا (i-a) To fear

وَقَّى يَقِي وَقْيًا (a-i) To save

(فِعْلٌ أَمْرٌ) قِ Save/Protect

(جَمْعٌ) أَشْكَالٌ Shape, أَشْكَالٌ

مَجَّانًا Free

أَشْرَكَ يُشْرِكُ إِشْرَاكًا (IV) To ascribe partners, to
associate

(إِسْمُ الْفَاعِلِ) مُشْرِكٌ Polytheist

أَمَةٌ Slave girl

عُدُوَّةٌ Morning/lunch

رَوْحَةٌ Journey or errand in the evening

أَدْرَكَ يُدْرِكُ إِدْرَاكًا (IV) To reach, attain, comprehend

فُؤَادٌ Heart

فَارِغٌ Void, empty

صَارَ يَصِيرُ صَيْرًا (a-i) To become

كَوَّنَ يُكْوِنُ تَكْوِينًا (II) To make

(إِسْمُ الْمَفْعُولِ) مُكَوَّنٌ Created

تَامَةٌ Complete

أَجْهَمَ يُجْهِمُ إِجْهَامًا (IV) To make obscure, unintelligible

(إِسْمُ الْمَفْعُولِ) مُجْهِمٌ Ambiguous, vague

أَشْتَرَطَ يَشْتَرِطُ إِشْتِرَاطًا (VIII) To make conditional

الصفحة الأخيرة من هذا الملف
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